

THE
JESUITE
Countermin'd.

OR,
An Account of a
NEW PLOT

Carrying on by the
JESUITES:

Manifested by their present Endeavours
(under all *SHAPES*) to raise *COMMO-
TIONS* in the *LAND*, by Aspersing His
*SACRED MAJESTIES COUN-
SELS* and *ACTIONS*.

ALSO
The Reasonableness of *Modesty* in *SUBJECTS*
in Judging the *Concerns* of their *PRINCE*.

Ὁ Βασιλεὺς ὡς Θεὸς ἐξ ἀνδράπων. *PLATO.*
Odi profanum vulgus & arceo. *HORAT.*

LONDON, Printed in the Year 1679.

THE
JESUIT

OF
AN ACCOUNT OF A

NEW

Carrying on by the

OF

Assisted by their private hands, over
the whole of the year 1710. COM-
MON IN THE LAND. OF THE
YEAR 1710. COLN.

AND
The Remains of the same, in the
in the year 1710.

PLATO
OF THE

AD. V. D. N. Printed in the Year 1710.

TO THE

READER.

THe Jesuites by their undiscerned
Insinuations have Bewitched the
People into such a suspicious, tur-
bulent, and disloyal vein, that the Scenes
of their Labouring Minds are nothing
but the supposed Tyrannous Intrigues of
His Majesty, &c. their Resolutions edg'd
for a Reformation, and all their Dis-
course represents to the life their Inward
Thoughts, for they will not speak a good
word of His Majesty, but talk altogether
of his oblique and ugly Proceedings. (as
they term his Royal Prosecution of the
Publick Good) condemning him in every
thing that he does, if the Action be not
Commensurate to that narrow Scheme of
Justice and Policy which they embrace,
as if forsooth the Vast Affairs of State
must

must needs be couched in the Module of every Mechanick.

A Reflection on the unreasonableness of this Immodesty and Censoriousness in the Vulgar, prompted me to write down in vacant Hours my Thoughts of it for my own private satisfaction: So that that must excuse me for Publishing it in such a disorderly Method and Style, the confusedness of the former and the tenacity of the latter resulting from my being Immersed in prosecution of my Arguments, so that I could not take so much care of the Rules of Speech to please others, but let it go at random in those words that seemed to be most expressive of my Thoughts, whether within the Rules of Modern English or no, was all one to me: For my end in Publishing it, was to avoid Modesty in Subjects, so that if any by perusing it shall learn to practice this Vertue, I have my desire:

Sofarewel, F. Br.

THE JESUITE COUNTERMIN'D.

OR,

An Account of a

New PLOT.

THe *Romish Politicians*, in all the Efforts of that Zeal they discover in their Endeavours to Introduce the *Catholick Religion* into *Protestant Nations*, never so wholly lean on any particular means they use, as thereby to be either disabled, or discouraged from betaking themselves *Upon a Defeat of the first Stratagem* to another that promises equal Likelihood of Success, but are ever active in secret Ambuscade, abiding themselves in the Dark, Under the Cover of *Civil Subtlety*. And though their *Conspiracies* may seem to the Eyes of some, to be Extinct, or at least Dormient, through a *Languid Faintness*; and *Supine Languor* resulting from the *Prostration* of their *Industrious Vigour*; Yet those that have made a more narrow Inspection into their Department and Designs, do Inform us, that no sooner is even one of their *Capital and prime Plans* unravel'd to the bottom, and dejected of its Closure, with the event, but *another* like it up springs another in the room. A pretty *English Contrivance*, which if carefully Fomented by the *small Parties*, the good honest Je-

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suits,

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Jesuits, is like to prove a hopeful and useful Instrument in time to promote the Interest of the *Mother of Witchcrafts*. Nor is that Objection of any Validity which may be taken from the Disparity between the Circumstances of ours and other Nations Laws. For, say they, Indeed they may never be weary of carrying on Designs in other Nations, where there is no such care taken to root out the whole Race of Ignatius's Followers, though they find some of them tardy. But in ours, say they, It is impossible for them to succeed any more, since His Majesty has so prosecuted the Business home, that no Papist can live in London, unless he take the Oaths of Allegiance and Supremacy: And all those that dwell in the Country are confus'd to an impossibility of meeting in Consultation about any such thing: Whereas the late Plot was pursued with all Industry, Policy, and Secrecy by Potent Confederates, for London abounded with Papists Incorporating almost whole Streets into Romish Societies: And not only that City, but all England swarmed with Jesuits and other Ecclesiastical and Secular Orders. So that indeed they might have some probabilities of accomplishing their Aims; But now, the fore-mentioned Alterations of these things, deprives them of any Means of bringing in their Religion here again. This may seem at first sight to have some shew of Truth, But if search'd into, is but a meer plausible Flourish: For their *Sanctuaries* at *Doway* and *S. Omers*, supersede all the Crosses and Obstructions they have met with hitherto; especially if we consider what vast Contributions have been made both by *Foreigners* and *Natives* toward the carrying on the Plot: and they have had no Occasion as yet, we may presume, to expend so great a Summe of Money; and whether they be not yet aided in the same manner, and their Treasury encreased, we have no assurance. This then, according to the account given by *Doctor Oates*, in several Passages of his *Narrative*, and the *Appendix* thereto; and as the Event in some measure, evinces, seems to be their *Second Plot*, to raise Commotions and Rebellions in the Kingdom: By traducing His Sacred Majesty's Counsels and Actions, casting Aspersions and Calumnies on whatsoever he does or intends; and so by Consequence they would disaffect the Kings Subjects against his Government, suggesting to them, that he is Tyrannically dispos'd, purposing a Monopoly of Arbitrary Rule: Notwithstanding His Majesty has in all His Speeches, Publick Departments and Transactions, discover'd Intentions Diametrically opposite to such Treacherous and Uncharitable Surmises. But here lies the Ground of the *Jesuites* Hopes.

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They observe, that as in all Alterations of State, in Wars, Sieges, Rebellions, or any other Signal Popular Calamities, the Vulgar People are Impregnate with a strange Turbulency and heat in their Spirits, which is apt to exert its self in Various Pranks, and sometimes in Enormous prevarications. So it is now in this Land: For being as it were nettled with the late *Horrid Attempts of the Papists*, they cannot be quiet, but are harassed in their Spirits by an unusual Fervour, and this differs proportionately to their various Tempers, Educations, Converſe and Interests: Some swell'd by Hypochondriack Flatulencies, presume to foretel that these Convulsions in our Land are certain *Prodromes* of the last period and dismal *Catastrophe* of this *Lower World*; others provoked by peccant choler, and habitual Self-conceit, are angry with every thing almost that occurs, if it have any Reference to the Publick: Others act and speak after another manner, all as their Fancy guides them: that Faculty (however Tinctured with peculiar *Idea's*, accommodate to the Genius of each Individual) being generally Regnant among the inferior Orders and Ranks of Men.

But that which is of greatest Subserviency to the *Jesuites* ends, amongst the several Humours of *Plebeians*, is the common propension of their over-heated Heads to be tampering too busily with the Abstruse Mysteries of Religion, and the Great Affairs of State.

But I had almost forgot that against this may the former Objection be urged, and that the *Jesuites* can make no use of these Extravagancies in the *English People*, since, as hath been said, without taking the Oaths of Allegiance and Supremacy, none can stay in *London* of their Profession, nor can with any great probability be capacitated to make any Disturbance in the Country. I answer, That if some Officers in *Ireland* were dispensed with for taking those Oaths, upon promise of delivering up their trusts upon demand from their Contractors or their Substitutes: It is as rational to conceive, that the *Jesuites* may dispence with themselves, or their *Missi-* oners now upon a parallel account, this being as well as that, subordinate to the Grand Design of Introducing the *Romish Religion*.

Let it be granted then, that if they please they can allow (according to their Infalible way of reconciling Contradictions)

Perjury in this case to be no *Perjury*, but *Sacramental Perfidiousness* to be *Holy Piousness*. And can we suppose they will be backward in sending their *Missioners*, or coming themselves, and (under a new disguise of Sanctity and Loyal Obedience) dwelling and passing for well-meaning persons in the Nation. Now this being granted, what hinders but that they make use of the two fore-mentioned Propensions in the Vulgar to Religious and Political *Enthusiasm*, make use of them, I say, in order to the accomplishing their Designs. For as to the first, the Irregularity and Fanatick Fervour in matters of Religion, it is sufficiently Notorious, how easily the Vulgar are elated into Admiration of those of their Sect and Faction, who seem Zealous in some trivial Matters, as it were excited by a Supernatural Impulse, perhaps only the Effectiveness of predominant Choler: I say, how natural it is for the lighter sort of the People, those *variis animis impressi*, to be moved into a Venerable Esteem of these Blazing, and (as likely) *Synochi wandering Stars*, so that whatsoever they discourse to them is embraced as an Oracle; and being naturally desirous of, and propense to the Advancement of that which they esteem Religion, they may with great facility be wrought into a dereliction of whatsoever may be presumed to be an Obstacle in the way of its promotion. Therefore here wants only a *Jesuit* to step in, and putting on the Vizard of Holiness and Zeal for the *Christian Cause*, to preach to them such Doctrines as may tend to the removing all Blocks and Impediments, telling them, that it is lawful to kill Kings, that deprive them of their Liberty of Conscience: However if they proceed not to so high a pitch of Audacious Villany, yet to be sure these professed *Aggriev'd* will not stick to wound his Reputation, insinuating strange Jealousies into the Minds of the People: And, that this has been the practice of the *Jesuits* in Scotland, and elsewhere; I think there wants but opportunity of reading the Narrative of the late Plot Published by Doctor *Orsi*, to prove it. And why may we not suppose the same Instruments to be stirring now, since we find such correspondence in the Event; every meddling Mechanick, or ill-bred Rustick presuming to descant on the Actions and Councils of their Prince; censuring every thing either as ill intended, or weakly prosecuted, thus by an unavoidable *Dilemma* reducing whatever he says or does

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does under the *Guise of Tyranny or Folly*. This is the best sort of Men whom the *Jeſuits* seduce: There are another kind of *State Fanatics* also whom they inveigle, and by puffing them up into Self-conceit, cause them to speak great swelling Words of Vanity, doing on their own impostuous Suggestions as the Original Patterns of Policy: whereas in truth they see but the delicious Hallucinations of their own corrupted Fancies.

And here though I have seem'd to be general in my Accusation, I would not be understood to make idle Restrictions, neither do I think this malignant censoriousness is altogether so predominant as persons do it hath been of late; mistaking not my design which is not to build a Rant against Men out of a mere angry quarrelsome humour, but rather to prevent the danger which may be feared to result from the Continuance of so horrible a Vice as this Civil Blasphemy is, in the eyes of all Sober men: so that I desire pardon if I have already or may hereafter in the following Pages of this *Treatise* let fall any Passage inclined with so much Disdain and Indignation for I assure you, such Reproaches fall far short of that which my being so Immersed in a Vicious Beliefment of the wickedness of this Crime, which also is exploded in the Sacred Lines with Expressions of great Detestation.

To Resume therefore the Line of my Discourse, and being Conceded that it is no Groundless Parity fear, that the *Jeſuits* are the Obstructors of these Censures and Calumnies which have been, and no doubt still are Vomited forth by the rash and heedless Vulgar. The next thing I have to do is to shew the unreasonableness of this Immodesty in Subject. And shew that the danger of it to themselves and the whole Nation, if not speedily amended.

First therefore as to the unreasonableness of this Immodest Hastiness, and presumptory Diatribes concerning *Princes Actions*: It may well be perceived, that the *Jeſuits* of *Government* are far above the Capabilities of this kind of reasoning, their Disquisitions are the more sensible Phenomena in the State, their Conceptions of the *subtle* Qualities of the *State*, are like the *British* apprehensions of *affairs*, rail and invective. Indeed the *Jeſuits* and Conningmen appendant to their several respective Callings and Conditions in the World by highlighting all their Thoughts and Projects reject them into a total inability to take notice of the *Collateral*

teral and private Figurations, which Providence in her constant Inrotation makes on the Stream of Political Affairs. 'Tis true, there are some ordinary and vulgar Marks, by which mean Understandings (though they be already as it were absorb'd by the inferiour Objects of Sense and Domestick Contrivance) may yet trace the Motions of that great Master-wheel, that Matchless Engine of Divine Wisdom, so as not only to be able to govern their own Affairs with Discretion, but also to make some suitable Conjectures of the Publick Interest: but when they once go beyond these, they have ventured out of their Sphere, and are most commonly bewildered, and like Children apt to be frighted with their own Shadows; those dark stalking Images in the *Phantasia*, for being not used to see the various Springs which set a going the Admirable Harmony in Humane Affairs, they take every thing for a Bugbear that makes a great Noise in the World, and either Heaven or Hell they think must have an immediate hand in such Exotick Digressions; whereas these Discords do more enhance the Melody to a judicious and Contemplative Mind, who knows that the greatest and loudest Exorbitancies in State Affairs are only the *Periodical Incuriations* of that *Nemesis* that is by God interwoven in the very *Texture* of the *Universe*. Such an One trusting only to the Calmness and Serenity of Reason, not to the garish Impostures of Fancy (as a consequence of exquisite and curious Observation) very diffident in these Matters, and indeed in most things else that are Invested with such mutable Circumstances and Accidents: So that he does not so often expose himself to such gross mistakes as naturally result from the hasty and perfunctory glances of the vulgar shallow *Revolutions*, but with wary yet assiduous Industry, as the Fox that keeps a greater clutter, he traces the various Minute Rivulets that silently insinuate into the grand Current of Affairs: he traces them I say, as near as he can to their Spring-heads, and then returning again, narrowly observes their several Intercourses, Conjunctions, and progressive Advancements; and this nice Scrutiny causes humility and meekness of Conversation, so that he does not pass rash and immature Conclusions on any thing; but mildly and rationally concludes that it is prudent to suspend his Judgment, in Cases not thoroughly condescending to his Understanding, and such certainly are

are the abstruse Mysteries of State, as his Experience can witness: And not onely his, but others also who have been better Capacitated, as one would think, to know the Mysteries at Court: and yet even these had not interest enough to discern the true Secret of Counsels, as appears from the frequent disparity and not unusual contrariety that is discovered in several Narratives of the same State Transaction made by Persons highly, yet not equally, qualified for a Commodious Information in those Matters: nay sometimes so well qualified, as even to have a Concern in the Business they profess to give an account of, and yet it seems one of them must be mistaken. And can we think that if the *Jesuites* were glad to allow Fifty pounds a year to a subtle Critick, that so by his watchfulness and inquisitive Diligence, they might have a true account but of some of the Kings Words and outward Behaviour: Can we think, I say, that the inferior sort of the People can attain to any probable certainty of having a true account of such of His Majesties Concerns as neither are Committed to the Press, nor delivered in any Authentick Manuscript? And if they can have a true Account of them, yet how can they judge of them, since they so far transcend their Capacities, by reason of the vast distance (in Situation and Magnitude) of their several respective Spheres; so Great, that if they were supposed to be searched into with the greatest Advantage the *Plubians* are capable of, such as are Acuteness of Parts, the perusal of Histories, good Intelligence, and the like: I say, suppose the Vulgar to be Priviledged with all these Helps, yet some have concluded they will be able to discover no more of the true Byass, and secret Tendency of these Profound and Recondite Counsels, than a skilful Astronomer assisted by all the Writings of Men Famous in that Science, by his own dexterous Sagacity, and the most exquisite Opticks, can discover the dark Intrignes in the Moon: though, by the fore-mentioned helps he can sufficiently inform himself of the Habitableness of that Adjacent Planet; and can discern the difference of Land and Water, nay and will perhaps venture at the proportion of her Hills by their Shadows: Yet, I say, for all this, he is not able to give any Rational Account of what is done by the Inhabitants there; but must needs by pretending to such Knowledge, incur the just Imputation of Indiscreet Folly,

and

The Jesuit Counterpoint

and come off as ridiculously as the *Parnaso*, that would delight himself with fine long Harangues concerning the Interest and Actions of a certain Monarch there, who by him was affirmed to be Marching at the Head of a Great Army. Thus deluding himself with Phantastick and Imaginary Scenes of War, pourtray'd (its like) on his flexile Mind by a Penicillipt in the Moist and Lunastick Illapses from that adjacent Fumery. And this is the case of the unstable and empty Vulgar, who gaping after News, do commonly imbibe the Droppings of the Court, though very much sophisticated and imbitter'd with the Cholerick Exsudations of intermediate persons. Thus puffing up his frankick Mind with strange uneasie Forms, cheating himself with a Belief, that his Anxious Soul with Labouring Steps has gone through all the Labyrinth of the State-Councils, unavell'd the whole *System* of true Policy; whereas, poor man! he has only been dragg'd through the Phantasms of his heated Brain. In a word, it was a waking Dream which presented to his busie Thoughts, the KING and COUNCIL Acting thus and thus, Involved in Dark and Tyrannous Intrigues: When, alas! were the man well awak'd into a due pitch of Sobriety, he would easily discern that his Vast Distance from the ROYAL SPHERE, must needs engage him in as *Idiotick* *Conceits* of what's done there, as the *Vulgar* have of the Moon, which they are apt to fancy to be a fine Bright Prince with the *Plumage* of a *Man* in it, having a *Bundell* of *Sticks* on his *Shoulder*. I say, as gross would be the Fancy of *Plebeians*, of what's Transacted at the Council-Board, were they not privileged with some broken *Adulterate Narratives* of those things; which yet may in a Parallel Degree delude them, to what the above-nam'd *Firmiss* *Opticks* do him in gazing on the *Moon*, insinuating false *Hypotheses* into his Frothy Credulous Soul. I would not by this seem to put a Curb on Mens Understandings, and lead them by the Nose into a Supine Acknowledgment, That whatever Kings do is *Infallibly* *Just* and *Prudent*; this were to make *Civil* *Popes* of them: And yet here I must needs confess, that I think as their being Men has subjected them to those *Fraillies* of Lapsed Humane Nature, which by a *Divine* *Nomine* are in different Mensures and Degrees the Lot of all Men, according to the Various Obliguity of their Falls: So also that High Place they possess

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possess amongst Men, and their great subserviency to the mysterious Designs of Providence, Entitles them to more frequent and plentiful Assistance from Heaven: And the Superiour Orders in the Universe, if not a special Energy from the Deity, makes good their claim by Ennobling them with Vast and Comprehensive Intellects, suitable to their Noble Employment, and the otherwise inextricable Difficulties which attend on it, and these sublime Acquisitions, may be discovered by a cautious Observer in the greatest part of Princes and other high Ministers of State, if there be not some Impediment in Nature, or gross flaw in their practice, which last made the *Royal Psalmist*, after the Retirement of the Divine Influence upon the Commission of Murder, implore the Restauration of that Celestial Favour, that so his exalted understanding might recover strength, and (to express it in the common translation of his own words) *That he might be established with a free* and (as One adds) *a Princely Spirit*, a Mind Impregnate with Effluvia of Eternal Wisdom, and so capacitated to produce deep Counsels and Heroick Actions befitting his Royal Dignity, and suitable to the vast and otherwise unalleviated pressures of the State, so that this great and pious King prayed but for what he had deprived himself of, his former illuminations from Heaven. And truly it seems very Congruous, that the Mysterious Whispers of the Invisible World, are in a more intimate manner communicated to Pious Princes, whose Immense Minds cannot but by their ever active and strong Vibrations (like Unisons in Musick) snatch into Sympathy some Courteous Angel, who (*Deo favente*) holding back the Veil, must needs degurgitate upon them full and penetrating Coruscations from the Abyss of that otherwise Inaccessible Light: Thus tincturing their Counsels and Actions with that Wisdom that may render them weighty and unconfuted. But lest I should incur the Imputation of *Rosierian vanity*, in thus pompously ascribing Divine Illumination to the Ministry of Angels; I will crave leave to digress a word or two to prove my Assertion: It will be easily granted I hope, that if many of the Prophets were Illuminated in this manner in the Old Testament, God has not innovated the Circumstances of this Favour in the New: But that in many cases, I do not lay in all, Divine Light may be communicated to men by the hands of Angels. That it was thus under the

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Law, many of the Hebrew Masters do attest, *Maimonides* is full to this purpose, both in his *De Fundamentis Legis*, and *More Nevuchim*: I will instance one place for all. But this is a Digression, yet such an one as may well enough square with my intent in the foregoing Considerations; for in thus proving in what an Illustrious manner the Prophets were of old Inspired, I do more then tacitely sub-indicate the Excellent Prerogative of Princes also, the latter being called *vin* *Qas*, as well as the former, and that Title onely belonged to those Favourites of Heaven, whose Souls (if not obnubilated with Vice) were permitted to bask under the more Glorious Irradiations of Divine Light: And this, I say, was, and

upon the same terms is still, the Priviledge of Kings as well as of Priests and Prophets. And consequently it is very Irrational for ordinary ignorant *Plebeians*, whose Domestick mean Employments could never permit them to cultivate their Understandings with any other knowledge, save what they have gained by Experience, in their trivial Converse with men of the same Rank with themselves, and some few Superficial Observations concerning the Publick: It is irrational, I say, and argues much self-conceit in them, when they take upon them so boldly and rashly to censure and condemn the Actions of their Prince, as 'tis too common for them to do, when to better weighed men those very Actions carried the appearance of sound Policy and sedulous care for the Publick: and if they did not seem so pleasing to them in that particular posture they behold them in, yet even an Implicite Recumbency in such cases were very commendable in the Vulgar; who, were it not for some few innate *Ideas* and common Notions floating up and down in their Minds, surviving the shipwrack that was made of the rest of those precious Jewels in their Apostacy and fall, I say, were it not for a few Sparks of Reason left, they seem to verge exceeding near to the Brutes in their Sentiments of things, and therefore certainly it is very decorous, that in Political Matters whose Scheme is very abstruse and curious, they should rely on the judgment of their Supreme Governours, whom for the most

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part, Heaven, Nature, Education, and Experience have blest'd with comprehensive, quick, and profound Understandings. We may also take notice, that they are frequently endued with many other Gifts and Accomplishments, such as that which Illustrates the Majesty of our *Gracious Sovereign*; viz. His power of *Curing by a Touch* that malignant and inveterate Disease called *The Kings Evil*. All that I would intimate by what is said, is this, That by the Laws and Polity of the Superiour Invisible Orders, or by what other indispenfible Conditions of the Creation, we know not: there is a peculiar Mark set on Princes, they are Signaliz'd with Extraordinary Advantages of Mind, and by a more Conspicuous Residence of Divinity in them, their persons are made Sacred; so that by arrogant or irreverent detractions to deprectate Royalty, is but a lesser kind of *Profaneness*, and a very fuspicious *Prodrome* of flat *Blasphemy* and *Atheism*.

But I will not anticipate what is hereafter to be spoken concerning the Religious Obligation that lies on all Subjects to be modest in this case; to proceed therefore in the discovering the Ineptitude of Censoriousness.

Many and various Topicks I might make use of, to Illustrate and Fortifie my Assertions, and to prove that want of Resigned Understandings in the inferiour *Plebeians*, when the Object is any ways appertaining to Policy; as a Princes management of Affairs, is the most absurd, incongruous thing in the World: the ultimate Vote in such matters, being not only by right the peculiar Prerogative of the *Supreme Powers*, but also must at last of necessity be cast upon them, else the *Order of Nature must needs be inverted*, the *Oeconomy, happiness and safety of the Civil World distorted and dwindled into Confusion, irreconcilable Enmity and endless Contention*: As to the Confusion that will result from this Epidemical Censoriousness.

It must be considered, that unless the King make himself a very *Proteus* in his *Counsels*, moulding them into as many Shapes as there be several Opinionists in his Realms: he had as good do nothing, for every one will still be so conceited of those Models of Policy, that float up and down in his shallow Brains, that he will very hardly be brought to yield an Inch to any that shall contradict him: and 'tis a thousand to one if there be a thousand in the

whole Kingdom, that agree in the same Opinion exactly; where then shall the business be decided? I mean, who shall determine what form of Policy is best, this mans, or that mans? Or whether the Kings is not to be preferr'd before them all? Here is no *Tribunal*, or *Infallible Chair* to resort to for *Satisfaction*, for each person is so Incurstate in his own Conceit, that you had as good endeavour to break the Adamant, as to expect any impartial condescension from his hardned Soul: No! he scorns to be guilty of such base Incurvation of his erect and sublime Intellect, so as to cringe to anothers obtruded Notions: The King himself shall not curb his free-born Mind. This or something Analogous to it would be the humour of all those, who are thus settled upon the Lees and gross dregs of turbulent Pride and darkness, whensoever they are a little stirr'd and troubled; nothing can be drawn from them, but muddy, partial, and tenacious Obstinacy, and contradictory Inconsistences. What is to be done in this unhappy Juncture? Where is the *Keystone* of true Policy to be found? Why in this Enigmatical Repository; every where, and yet no where: Every man would be Judge, but no mans Sentence shall be Authentick with other men: Here is a verbal Anarchy, and ten to one but the next Morning brings forth a real one.

The most natural Method therefore of reducing things to their proper Order again in such cases, is to place the King in the *Seat of Judgment*, resolving all to stand to his Verdict in *Political Matters*; and though he should seem to them to deviate from *Wisdom* and *Fidelity*, yet modesty should take away their presumption of the former, and *Charity* should null their suspicion of the latter.

And now I am fallen upon the mention of *Charity*, methinks it is very congruous, that that *Sweet Ingenuity*, that *Benign Candor* in *Christians*, which should put a Check on their over-hasty judging their Brother, should much more exert it self in this case; where besides the Obligation of Natural Affinity between all men, there is a supervening and more intimate rye of Gratitude from Subjects to their Prince, to whose Vigilancy they owe the Security of their Quiet and Ease: and upon that account, should be very tender of His Honour, by never daring to broach or countenance in others any Aspersions, or contemptuous harsh Reflections which

which may seem to touch his *Sacred Person*, and his *Management of Affairs*. And it is as much the Duty of Subjects, as it is an Argument of Generosity, thus to deport themselves in reference to their *Sovereign*, for the *Supreme Monarch* of the World has joyned in one Command, the due payment of his own and *Cæsars* Tribute; but certainly his own would not in his esteem be discharged, especially that part of it which consists in a reverent Behaviour and Usage of all things belonging to him, should men be continually grumbling and quarrelling at the Inscrutable Methods of his Providence in Governing the World; and because they could not comprehend thoroughly its profound Intrigues: therefore they should upon some seeming Exotick Digressions and uncouth Meanders of Divine Wisdom, presently suspect and presumptuously divulge their Jealousie that God was carrying on a Design to gull all Mankind into horrible Servitude and Misery: Whereas these mistaken Symptoms of such a Plot, were only the reserved Traces of the *Great Council of Heaven*, in order to the Good of the World; only not condescending to the narrow researches of Humane Understandings: and sure it is but a lesser degree of that cloudy malicious Surmise, when Subjects so impudently presume to Snort at the Actions of their King, especially in a time of peril to the Church and State, if he do not keep on the broad High-way, as these silly conceited *Peasants* are prone to esteem those Models of Policy they have familiariz'd: I say, if a Princee does not obviate the imminent danger just in the same manner as those *Mighty Politicians* would have him, is it not notorious Insolence in them to defame him, and so contemptuously to traverse his *Deep Counsels*? though the supposed Irregularities and extravagant defections from the vulgar beaten-path, proceed but from a certain knowledge and fore-sight, that in such cases the Proverb is true, which informs us, *That sometimes the longest way about is the rightest way home*. For in thus seeming to abandon, or negligently to manage the *Publick Welfare*, he indeed more closely, but more warily withal, prosecutes it: perhaps he may fetch a larger compals then these slow-pated Gentlemen can tell how to trace him in; But it is only to remove some foreseen Obstacles, or anticipate a sly Machination, perhaps he may a while stand still, when a more steady and full prospect of his Business may expedite the Accomplishment

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plishment of his well-intended Aims: And yet these seeming Statick and retrograde Postures of Princes may sometimes arise from a mistake somewhat Analogous to theirs, who think the Planets really go back and stand still, when that delusive *Phænomenon* arises only from the several Stations of the Earth

See the Notes on Dr.
More's Poems.

in its Annual motion. He that understands *Copernicus*'s Scheme of the World, will best relish the Comparison: For so these *Plebeians* moving in a narrower Sphere, cannot keep pace with the vast Orb of *Politicians*, and yet measuring their *Stately Motions* by the *Superficial Ideas* in their delirious Fancies, will be apt to think the others stand still and go back, when the fault lies only in their Inconstant Skulls, and over-hasty propension to censoriousness. But however suppose these disparate Motions of Princes to be real, yet 'tis Idiotick to murmur all this while, as if the Matter was in the Sudds, as they say: for these Oblique Transcursions and Statick postures, do but help to resume his way more prosperously, now encouraged by the defeat of the prevised Obstructions: In this not much unlike that Glorious Monarch of the Day, the Sun, who for all that Heavenly Labyrinth and Learned Perplexity he seems to be intangled in, when beheld in an Astronomical Scheme; yet nevertheless rejoices as a Giant to run his course, breaking through all those seeming Difficulties, which are only the Product of bulie Minds. Such is the *Zodiack of Policy* wherein Princes move, and their Postures and Motions, seem they never so oblique or obscure; nay though they should (like that Great Light) seem to the Vulgar to stand still; yet their Course is steady and regular, ever tending toward the accomplishment of their Scope, and he that should deny this, because by reason of several interposing hindrances, he could not precisely trace their Footsteps, deserves to be counted as much a Fool or Mad-man, as he that should think the Sun went not forward, because he could not at that time discern his progress when some Clouds intercepted his sight, or suppose the Air serene and clear, yet the vast distance of the Solar Sphere rejected all Terrestrial Gazers into an unavoidable inability to descry his seeming minute, though really prodigious, steps in the *Ecliptick*, according to the *Ptolomaick Hypothesis*, which I may make use of here for the Comparisons sake,

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sake, though I discard that almost obsolete Opinion, when I hearken to the Dictates of severer Reason.

I would not by these more Lax Considerations of the vast distance between a Prince and his Subjects, seem to set up, as I said, a kind of *State-Pope*, whose Actions must not be questioned or scann'd as being Infallibly Excellent and without Fault. All that I mean is this,

1. That all *Political Transactions* are in their own nature Intricate, as it were Essentially involving *Labyrinths* and *Meanders* in their very Constitution, but acquire a greater inextricableness, by the numerous and assidue Contingencies that emerge from the various events of Peace and War, &c.

2. That upon the account of these inseparable Difficulties that attend the Management of State Affairs, none can be presumed fitter to conquer them, and dispatch the Concerns of a Nation with Safety, Honour, and Immunity from subsequent Disasters that may result from perfunctory Attempts to cure present Diseases: I say none can be supposed to be in a better capacity to do this, than he whose very Birth entituled him to the Privilege of being initiated (when adult) into the Rudiments of true Policy, whose Education made good his Native-claim, and both were seconded with adventitious Light and Conduct from the Celestial Ministers of State; And such an one is every pious Prince.

3. That therefore the Prince with his Council ought to be esteemed the *ORACLE of the STATE*; and he who over boldly pries into their Consultations, or rashly censures their Actions, forfeits his Modesty, Gratitude, Duty and Reason, and discovers a Mind intoxicated with self conceit, hardened with base Unthankfulness, and sunk into gross Folly, and Irreligion: So that I might very well pass on to another part of this Discourse, were I not invited to pursue my present Theme more closely, and to reduce Matters to particulars, for fear of the spreading contagiousness and regency of this Disease. Not to mention how cunningly the poison is imbib'd when taken by men who in plain words own the Preheminence of Royalty, yet by their Jesuitically Oblique Reflections on its Proceedings, are taught to embrace and easily learn to give to others injurious and irreverent thoughts of it, and deprive it of the most suitable means to justify it self, and
disabuse

disabuse them; which means consists in its being handled with that due modesty and ingenuous Reservedness, that its fore-named appendant Circumstances require: And not only those, but others also, which I will enumerate immethodically, as they occur.

It may be considered therefore, that one vast disadvantage accrues to the Vulgar in judging of State Affairs from their unacquaintedness in a multitude of particulars relating to the Alliances, Leagues, Correspondencies, and several other Transactions between a King and the Princes of Foreign Nations: not to mention his private Concerns at home, whether at the Court, or any other parts of his Realms, between him and his Nobles: All which perhaps may be extraneous to the main engrossing present Affair of the Publick, and yet he must be allowed to prosecute them with as much perhaps more vigour and alacrity, then at that time is requisite to the management of that other great Affair: Whence it will fall out, that now and then they will force him to make an Eruption into some Publick Actions, whose coherence with, and dependance on those fore-mentioned private Concerns not being understood; or so much as dream'd of among the Vulgar; it must needs follow, that if they take upon them to judge of those Actions, they will still imagine they bear a respect to that part of the Publick Affairs which fall under their Cognizance, and so will make a false Construction of the Scope and Tendency of such Actions, which probably may not have any Affinity with the Publick Affair, but only are performed in order to the accomplishment of his own private. But here when I make a difference between a Prince's publick Actions and his private; I mean only this, that the management of some of their Concerns does not imply so immediate and direct a relation to the present great engrossing Affair of the Publick, though they may have a real Aspect on it, as to their Remote tendency, by an exquisite Cadency of Events falling in with the Stream. Sometimes also they act with a direct Aspect on the Publick, but yet their Design is hid from the Vulgar. As sometimes a Prince may be Negotiating with an Ambassadour concerning the present Great Matter in Publick Quest; and yet his Subjects may not dream of any such thing; this private Negotiation may cause the Prince to run out into extraordinary Actions, and such as to the Vulgar who were ignorant

of

of what pass'd between him and the Ambassador, may seem exorbitant, if not worse: so easie is it for the Vulgar to commit gross Errors, if they presume to descant on every unusual *Phenomenon* in the management of *State Affairs*, when oftentimes they are rais'd from Causes so remote from the knowledge of the Vulgar, that unless we suppose them not only to be well skill'd in the Histories of Neighbour Nations; and of their Court Proceedings, and in the Histories of our own Land; but also versed in many unpublished Narratives; or at least all those Passages in them which relate the several Alliances, Leagues, Titles, and other Circumstances wherein our Sovereign either upon his own or his Ancestors account may be engaged: To some of which these unusual Publick Carriages of a Prince may have reference; I say, unless we will suppose the Vulgar to know all this, which is all one as to suppose them of the Kings Cabinet-Council; it must needs follow, that they will be guilty of gross Hallucinations, when ever they take upon them to censure such Actions and Publick Departments of a Prince: their narrow thoughts not being able without those fore-mentioned helps, perhaps scarce with them, to pursue the vast and intricate Designs of Princes through all the Elaborate Tracts of Policy.

And this Consideration will I presume carry greater force with it, if it be but considered how many of the Ordinary Passages and Transactions between Neighbours in the same Town are not fully understood by others in the same Corporation (and perhaps men of competent judgment in such Affairs) onely by reason of their not being acquainted with the grounds of such Transactions which cannot be known without a satisfactory Information in several particular Circumstances relating to the Condition of the persons concerned and their Kindred; Many of which Circumstances, or all of them may be pointed at in such Transactions: and if such Dilucidations be necessary to make Neighbours understand one anothers business, though its utmost Aspect may perhaps be confined to persons dwelling in the same Town, we must needs think that the greatest part of a Princes Affairs as to their scope and tendency, is lost to the Vulgar, since they have oftentimes an intimate connexion with things done in very remote Regions, some hundreds of years ago, amidst Circumstances to many of which we are

wholly strangers. 'Tis no wonder therefore that many Actions of Princes seem uncouth to the Vulgar, and their abrupt Transitions from the ordinary course of common Policy, make the silly people start, their crazy understandings not being able to bear the sudden motion. Indeed to make a man a competent Judge in those *Phænomena*, it were requisite that he be well versed in the whole *System* of the *Political Affairs* of such a Realm, and that he be able with one compendious glance, to look on these extraordinary Actions of Princes, and the whole body of Political Concerns together, for they will never appear to their true advantage, but when they are looked on in their proportional conduciveness to advance the due Symmetry of the whole; and this cannot be done but by a full display of them altogether. He that shall then attentively survey the Great Current of State Affairs, and the apt Insinuations of these Novel Rivulets, and though they seem to proceed from By-corners, yet how naturally they glide along with the Stream. He that shall observe how the knowledge of somewhat done a hundred years ago, and a thousand miles off, does yet illustrate a present Eruption of a Prince into some seeming Exotick Discoveries of Government and care; such an one will discern the Folly of being over hasty in censuring Occurrences so disadvantageously looked on, when irrelatively and sever'd from the Coincidence they had with Matters to them utterly unknown; or with the whole stream of *State Affairs*.

Hitherto the Tenour of my Arguments against Censoriousness in Subjects, and their immodest Determinations concerning those Methods of Policy that are used by their Prince, has not altogether excluded them from a possibility of having true Narratives of their Proceedings, but only upon a tacite Concession of that Privilege to some of them does yet deny them any Capacity of making a suitable Conjecture concerning the seculic tendency of all their known Transactions, or of defining whether such a supposed Tendency of them be Commensurate to the Rules of true Policy. But there are not wanting Arguments to prove that it is very improbable at least, if not impossible for the Vulgar to have so much as a true genuine account of their ordinary Deportment and Councils in reference to the Publick. And then these Criticks will be inexcusable in their peremptory descants on Trans-

actions, which perhaps owe their Birth to Vulgar Report: how-
ever they can have no ordinary assurance to the contrary, and
therefore cannot escape S. Jude's Censures, who calls those *Gossips* in his time, *Filthy Dreamers*, and gives this Character of
them, *That they despise Government; speak evil of Dignities; and
of things they know not.* And just so do our *State-Criticks*, speak
evil of things they know not, which I will endeavour to prove.

It may be considered therefore, That a great Disadvantage ac-
crues to these mens knowledge of the profound Mysteries of State,
by reason of the many hands through which all Narratives of Prin-
ces Councils and Actions must necessarily pass (supposing they
be true at first) before they can come under their Cognizance;
and certainly they must lose much of those Appendages which are
 requisite to elucidate an entire true Account, by being obnox-
ious to the Additions, Subtractions, Tinctures, Glosses, and
Manglings of all those Intermediate persons, whose various and
severally peculiar Interests, Dispositions, Affections, Humours,
and Mistakes may conduce to the depriving a Narrative of its Na-
tive Symmetry, Extent, Lustre and Scope, and this disadvantage
is augmented according to the various descents of Inferiority in
the persons thus censuring, every lower Step from the Prince, ex-
posing them to more egregious probability of being misinformed
by reason their converse, and so the means of Information in these
Matters, is confined to men of the same or a very little higher
rank than themselves. Now that a Narration passing through so
many hands must needs be maimed, and in many things come far
short of the pure perfect Original, scarce any indeed will ima-
gine but he whose Fortune in the World, and privileges of Na-
ture, Education, and converse, furnish him with the means of
receiving such a Story in its several gradual representations from
Noblemen and the common people, or any such like disparate
ranks of men, so diversly qualified for a Compendious Information
in these *State Mysteries*.

More particularly it may be considered, how great a prejudice
devolves on the Vulgar, from the Satyrical Glosses and biting
Reflections which by maliciously witty men may, and commonly
are interwoven slyly in written or traditional Narratives of Princes
Transactions: By these Arts an ingenious person indeed may re-

present a Transaction how he pleases, even so as shall make a deep Impression on the prejudicate and unwary mind, though far enough from the truth. Thus a very good cause may by being disfigured according to their petulant malice appear odious to the Vulgar, who have not the brains to distinguish betwixt the *true Story* and these *subtile deductions*, of pre-bysal'd men; but swallow all down whole without mincing or chewing, and it goes down the easier in that oftentimes these by-blows are struck with a jerk; I mean that common mode of Satyr which the Vulgar are daily us'd to; a blunt clownish kind of Wit, which their ordinary Repartees make them very pregnant in; and so the sooner taken with it in any discourse of others, whence it glides with the Contents of the Story into the very inmost recess of their pliable Spirits, rooting itself there as deeply as the true Narration, and by a close mixture of their *Idea's* they become one: and the man is as firmly perswaded of the truth of the collateral gloss, as of the direct tenour of the Story. One may easily guess what it is I aim at by this last consideration; it is only to intimate, that it is not so often the *real obliquity* of Princes Actions, but a *cunningly suborned representation* of such obliquity that has such influence on the Vulgar weak mind; as to make it *slippery* reel into base censoriousness. I have spoken all this while of these Narratives of Princes Transactions which have no certain way of being convey'd to the Publick notice; but being only traditional, or at best but privately transferib'd, are obnoxious to various Sophistications, so as 'tis probable very few, if any of them are represented truly to the vulgar Enquirer. But here I am sensible I have expos'd my self to a shrewd Objection, for I have seem'd to make an Instrument with two handles; that being taken hold of by one, may serve to defend the Prince, but if by the other, may as desperately wound him. For say they, there being such lubricous uncertainty in all Narratives of Princes Actions, many of their ill practises will escape the knowledge of the Subjects, being painted over by interested persons, in a fine plausible Dress: to which, and to prevent another suspicion in the Reader, I answer, That I aim not to prove that all the Consultations and Actions of Princes are impeccable, and need no correction or amendment; this were to deny them to be men, and to absolve them from subjection to the common

common frailties and imperfections of our Nature: and besides it would be a task so disproportionate to my power, considering at what a vast distance I behold their Actions that I could not possibly in undertaking it, evade the just censure of the Reader; That I have unawares fallen into that self-conceitdness and immodesty, which I blame in others, in thinking my self capable of having a true account of what Princes do, when the truth of it is, I am so far from thinking so, that I must confess the contrary thought in its full latitude, was the chiefest Motive that induc'd me to venture on this *Essay*. So that I do not pretend in the least that I have a particular knowledge of the Congruity of Princes Actions, beyond what other men of the same rank with my self may have: For I must confess that many things I observe in their management of *State Affairs*, do distress my reason to find a satisfactory account of, but when I consider how many of their Actions, while Ignorance and Prejudice darkned my understanding, appeared displeasing, in which yet I now think I discern a manifest discovery of Care for the Publick, at least of lawful and very allowable circumspection in reference to their personal concern, and those of the Crown, which also are prosecuted in order to the Publick Welfare; when I reflect on my Sovereign as a Christian, and as Signaliz'd with excellent Endowments, and peculiar Accomplishments; when I view the vast height and distance of his Sphere: In short, when I remember all the fore-going Considerations which set forth the great difficulty of making a true Judgment of their Deportment. I cannot but conclude, that common Ingenuity, Modesty, and Discretion, besides the obligations of Reverence, Gratitude, and Loyal Obedience, make it highly rational for me to check my forward thoughts that would over-hastily venture out of their Sphere, and peremptorily judge of the reclus Affairs of Kings, especially our own most Gracious Sovereign, who has given the most Satisfactory Evidence to the World the Rational part thereof could think fit to require; that he is most zealously devoted to the Publick Welfare both of *Church and State*.

To the Objection therefore I answer more particularly, That 'tis possible some faulty Actions and Counsels of Princes, may by the plausible Rhetorickations and smooth Glosses of their Followers be represented to the Vulgar as without Crime: but then again, it should

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should be considered, that unless it be apparent that all their actions are but painted over, whilst in the mean time they are really criminal, no man can escape the imputation of gross Consoniousness that will be sway'd by every slight Insinuation either of his own suspicious humour; or of other mens malice, to infringe the Sacred Bond of Charity which is in these cases required between Christians, and should here be elevated into an extraordinary benig- nity and generosity of Spirit, but would degenerate into Diabolical baleness, should he without apparent and undeniable Evidence of their truth, give credit to every Report that is rais'd concern- ing the ill designs and practices of his Sovereign, especially in this dangerous Crisis of Affairs; when it is so well known to all, and publicly declared by the Discoverer of the Plot, That the Je- suites are the Fathers and Promoters of these Stories, hoping thereby to deprave the affections and minds of the People, and to Conjure up the old Spirit of Rebellion, which is commonly usher'd in by an un- universal humour of muttering against the Government, as it was in the late Civil Wars; for just before their breaking out, the Jesuites had carried on as desperate a Plot, and brought it to almost as good matu- rity as they had done this last, 1678. Only in the very nick of time it was discovered to his Grace the Archbishop of Canterbury, who immediately communicated the Business to the King, and both of them with admirable Industry and Secrecy (as the case required) set them- selves to Counter-plot that Infernal Society. Now the Jesuites finding themselves defeated in that horrid Enterprize, would not lay down the Cudgels so, but by a strange Revolt of Machinations, they gained ground again, and defended themselves best with that which one would think should have destroyed them, that is their Adversaries Weapon; for observing that the common people had got a trick of murmuring and barking at every little fure of the Robe and Gown, though but the natural result of the graceful meen and deportment of their Wearers. I say observing this, they made use of it to accomplish their Designs, Insinuating every where in all Companies and upon all Occasions, that the King was a Tyrant, and that both he and the Archbishop were little better then Papists; and that they connived at Popery; the One by not using his Authority for its extirpation; the Other by sheltering himself under Royal Protection, and bringing in all manner of Innovations into the Church.

Thus

Thus did the *Jesuits* delude the silly people, filling their Mouths with Complaints against the King, because he did not go their clownish way to work; and knock all Papists on the Head, and because he squander'd away so much Money to keep up the Splendour and Grandeur of the Court, (that is as much as to say, because he did not Cashier Sixteen of the Blood Royal, and their necessary Retinue at the Court) which is the very Glory of a Kingdom; and the old established Law of the Land: Many other Complaints there were up and down the City and Country among the common people (the *Jesuits* having envenom'd their Tongues) so that unless the King and the Archbishop had pinched up the Affairs of Church and State to such an intolerable streightness, that nothing of Civil Splendor and Hospitality might be discerned in One, or sacred Majesty and Venerable Order in the Other, Nay, unless the two fore-mentioned Illustrious and Renowned Persons in going about to stop some small pretended Leaks in the great Body of Ecclesiastical and Secular Polity, had used the Rustick and unartificial hammering of these gross Mechanick Sages, and so endangered an incurable Rupture by Strokes so disproportionate to the exquisite Touch of the Civil Law, and the more inviolable Obligations of Christian Charity, they were still murmured at by the quarrellous Vulgar: For thus it was, that that Malignant Spirit in them had as it were drained from all parts of the Kingdom those peccant Humours, which though but thinly dispersed, and easily purged out by the Natural Course of the Law, yet by being united in a disadvantageous juncture of Circumstances, seemed to the unskilful and rash *Plebeians* to carry the Symptoms of a Mortal Disease: Thus flinging Dirt on the Face of Affairs, and then perswading themselves it was its true Complexion: A very clownish Sophism, and which brought its Reward along with it: for the purblind Fools that had taken such pains to bedaub the Commonwealth, not long after fell over head and ears into the Mire themselves.

For this Insolent Humour was so cherished by the Libels, flying Reppets, and daily Insinuations of subtle *Jesuits*, who every where had their Instruments at work to raise a Civil War, that at last it grew Rampant, Merryners, and such kind of rude Fellows, the very Dregs of the Nation, would strow up and down the City

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in Tumults, exclaiming against the Kings Actions, representing him as a Tyrant, and I know not what, till at length they fell to Threats, and so by degrees involved this Kingdom in a most cruel and bloody Civil War; and he that shall peruse the Records of other Nations, will find that these Mutterings and Verbal Attempts against the Government, were a certain step to the overthrow of the people addicted to them.

And it is as like to be so now as ever, if this Epidemical Vice be not amended, God always punishing Rebellions with Signal Tokens of his Displeasure, making the very Basis and chief Prop of their treacherous Obstinacy (like the Ground whereon stood *Corah, Dathan, and Abiram*) the very entrance to their destruction. This I mention, that whom the Vitiolity and Turpitude of these Proceedings will not dissuade from persisting in them, their usual dangerous Consequence may deter.

And truly if men would but have the patience to search to the bottom of that common *Aphorism* [That the depraved practices of a People precede their own destruction.] They would find it eminently true in that Crime which is the Subject of this Treatise, and others of that nature: Not that they need presently be put to it so as upon every occasion of such Sins in a Nation, to invade the Sabbathism of the Deity, and conclude the necessity and actual certainty of his Eruption into immediate personal execution of Justice on the offending people, though sometime the outward Letter of the Scripture, to comply with the Exigencies of laps'd humane Understandings, seem to countenance such a Supposition; but they might discern all these things carried on in a silent natural Concatenation of Causes and Events; men (by these as well as all other vicious courses) not being more the meritorious than really and physically the instrumental Causes of their own Miseries in this Life; they by their Follies laying such a Train, as (let but the natural course of the World alone) will not fail in time (often speedily) to intangle them in inevitable punishment; thus becoming by a hidden Fate their own Executioners. So that though these kind of Vices seem to their blind Actors to have no Influence either on their own private Miseries, or on the Calamities of the Publick, yet the unprejudicate will soon grant that the contrary is true, and that such Prevarications by a Divine Nemesis engage

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secret invisible Strings in Nature to draw those that are guilty of them into an undiscerned Labyrinth of Difficulties and Torments proportionately to the several degrees of their accumulated and repeated Immoralities: and that this is not only certain in mens private troubles, but also in the Calamities that befall the Publick, there being as it were a Dormient Combination in Mankind, or at least a *latent Conspiracy* in Nature, that by an eminently reciprocal *Cadency of Events*, each particular Vice of every individual person, in inflicting punishment on himself, should also conduce to the sufferings of others, and in conducing to other mens Calamities should again retort a share on himself: Every Member of a Body Politick containing some *Arcana* and secret Preparatives which once touched are presently spirited with a natural instinct of *Affecting* the whole. So that none of these Vices though never so minute can be committed, which will not in a proportionable measure, by an *exquisite Mechanism* of Providence, successively awaken certain occult aptitudes in humane Coaverse, and through them impart its *malign Influence* to the Publick: Though it must be confessed that some Crimes (whose perpetration necessarily engages a more *prompt assistance* of those hidden Channels,) do more vigorously, suddenly, and with more apparent success of their *dispersive noxiousness*, infect the Community. Such are those *Perquisitions* which are the various abuses and violations of that Contract, which by the Law of Nature and the positive Obligations of Christianity is made, and supposed to be actually in force for the common happiness of Mankind; and which is particularized into diverse explicitly limited and peculiarly circumstantiated Leagues of this and that Society of Men between themselves, according to the several distinct Exigencies of Nations and Commonwealths: I say, Crimes that receive their Specification from the Infingement of this Fundamental Law and Bond of Justice, according to the proportion of the *exposure* do more manifestly damage the Publick, than those which are of a more personal consideration, that is such whose direct Aspect and essential Termination seems to be Confined to the persons that are guilty of them, as Intemperance in its several Latitudes, or the like; though indeed most of these, if not all, do in some measure damage others, but not with so potent conduciveness to the publick wrong, as those Actions which necessarily

necessarily include a more plain and open relation to another, such are all those which have for their Object the Body, Goods, or good Name of another person.

For in such Transactions, he that *provokes* does immediately and directly injure some body else; and by a vibration of the stroke wholeness he on the other, he *culpatus* himself also; thus in chiding to jerk his Neighbour, he has made a Rod for his own back too, which the fore-mentioned Names which is interwoven in the very Texture of the Universe, will be sure to lay on in due season, whose subtle Contrivance and unavoidable Lashes in these instances may be somewhat faintly adumbrated in the usual pastime of School boys that they call *Hitting their next Neighbour*; for one of them by striking him that sits next, matches him into consent to the Play, and the stroke is carried on to the next, and so round, till the whole School be engaged in a posture of Offence and furious *injustices*, and the first Striker receives his Blow again, with the advantage that may perhaps arise from the *astonishment* of his new *alarm'd* *lesser* *Companion*, besides the *Corporal Punishment* from his Master, for being the Ringleader in that *unlawful* *war*. I need not stand to apply this Childish comparison, the matter being plain enough, that *transitive* *Views*, *views of injustice* *along* *men*, do not only wound some one Member of a community, but by reason of *Ballance and Circulation* of a peccant humor, relating from neglect to take the first infection, do much continually corrupt and infect the whole Body, and consequently the *Perpetrators* themselves are involved in the general Calamity, especially those *all* of *Injustice* which have *any* *for* *their* *Object*, care in their Aspects more *ominous* *Annals* of ruin to the people guilty of them; and such an one is the Crime I expound in this Discourse, *As* *in* *reaching* *as* *the* *Sacred* *Principle* *of* *Printed* *robing* *the* *by* *the* *thinking* *in* *kind* *of* *God* *Sanctity*. There are a multitude of *arguments* might be reckoned up to display the *Pious* *is* *proper* *below*, but I shall rather *at* *present* *discover* *the* *danger* *of* *it*. And if we look back into the Records of former Ages, we may easily be satisfied, that murmuring against Government, censuring their proceedings, speaking great swelling words of vanity, was always punish'd with signal Tokens of Heaven's Displeasure. A Word or question it was with no *any* *and* *sanctity* of

of their own wisdom and skill in *Political Affairs*; that *Corah* and his Company ventured to check the supposed *Efforts* of *Moses* their Prince, *To take too much upon you, said they, being all the Congregation a Holy: Behold* here the Insolence of these Rebels, who would have introduced a kind of *Anarchy*, a thing odious to God and Man, every man should have been allowed as great a share of that Sanctity which was requisite to a Prince being invested with the Supreme Authority, as *Moses* himself the *Elect of God*, call'd out and *Consecrated* from his Humanity (by prelusious Intimations from Heaven) to Rule over that People: I say, these *Arrogant States* thought every man in as full a condition to manage the *Publick Affairs* as *Moses* himself; and no doubt but that *Corah's* Followers would give themselves the liberty to *Resist* upon this action of *Moses* and that *Conseil*, encouraging one another in their *Treasonable Thoughts*, till at length the Earth open'd her Mouth and overwhelm'd all the *Conspirators*; that they might be an Example to all Generations, and an Instance of Gods severe displeasure against *disloyal and unchristian Pride*. Profane Histories also give us an account of the dismal Consequences of this Vice, *Rome* especially in its rise, growth, and several changeable postures, might furnish us with pregnant Examples to this purpose, but this were to Transcribe a great part of their Writings, who have undertaken to deliver down to Posterity true Narratives of the Affairs of that once flourishing Commonwealth: I might moreover appeal to Modern Histories of our Neighbour Nations concerning this matter, but I think none can parallel our late Civil Wars for the horrible Consequences that attended on 'em, and yet all this had its first Original (as I have above hinted) from the *Saucy Complaints* of a *Peace-pamper'd* people who took their swinge in muttering at the late King of *Blessed Memory*, because of some *Peccadillo's* in Government, that are in one kind or other to be found in any Commonwealth in the World, and are not always to be attributed to any voluntary *carelessness*, or *Tranquil Dispositions* in the Supreme Power, but to the *Insupportable Necessities of State*. Much less would any ingenious people have suspected any such Vices in a Prince, who by most unparalleled Concession of Princely grace, gave all the Evidence of a faithful and peremptory submission to the good of his Subjects, that he could with honour

hour in his Circumstances discover, or any Inhabitants of this Land expect, witness his Noble Condescensions to his Parliament in surrendering the *Tower, Militia, and Royal Navy*, and Complying with them in every thing, to the Sacrificing all those *Privileges* which are the chief Props of the *Royal Prerogative* and *highest Advantages of the Crown*. And yet all these *Royal Discrepancies* of an hearty desire to take away groundless Jealousies and Surmises from his Subjects, could not quell that virulent and implacable Spirit which reign'd among the Vulgar, who would not be satisfied with these Concessions to the Demands of the Parliament, unless his Majesty would also have fulfilled all the brutish Requests of the Rabble, who in that dangerous juncture of time were very pregnant with ill shaped Petitions to the Houses, a kind of *modest commands*, hoping by these repeated *Insolencies* to fright the King into a Compliance with their *serried Proposals*: But alas! they were exceedingly mistaken, for the King indeed had yielded in an honourable way to many and most of the Requests put up by his Parliament, yet he would not so far degrade Himself as to let this *arrogant carriage* in the *Vulgar*, extort from him any Actions that were *repugnant* to that regular duty of *Reason and Conscience*, which he had always followed, and which used to facilitate his passage through the strangest *threatning Emergencies* in his way: so that though the *Common people* would make nothing to disgorge their *foul cholerick Sentiments* in the very *Streets*, and every publick opportunity, yet this could no ways tempt the *Generous and Impassible Mind* of His Majesty, to a *deviation* from his *customary path*, but trampling on these *Rudenesses* with a *Noble Scorn*, He still went forward in the prosecutions of his *Councils* for the good of the *Nation*.

And truly in my Opinion, the *Vulgar* had better use *Modesty and Silence*, making good *Constructions* of whatever in the Kings management of Affairs seems *doubtful*, then by venturing to censure such *Arcana*, incur the present probability of being in a *gross, uncharitable Error*, besides the *imprudence* of such *presumptuous Calumnies*; for in thus bespattering Princes, they act as vainly and brutishly as Dogs, that (for I know not what curriish humour in them) bark at the *Moon*, who nevertheless keeps on her progress and governs the *Night* according to the *established Laws* of the *Universe*.

never, not impeded or retarded in her course, by the quarrelsome exclamations of these voracious Animals: Even so, Princes in their Methods of Policy, are as little concerned at the scurrilous, perverses, and unseasoned Defamations and Aspersions of their Nettled Subjects, but resolutely steer on as the Compass guides them: Therefore if these Despisers of Government would but listen to the Dictates of common Prudence, they would surely be reduced to greater Sobriety; for in thus Railing at the Supreme Power, they either propose to themselves some end as perhaps the reducing the Supreme Power to condescend to their Humours, which (as I have just now proved) is a very absurd and ridiculous Hope, or else they act without any Design at all, but only in obsequiousness to the Edicts of a Cholerick Nature, and so they discover into what a vicinity of temper they are fallen with the Beasts those *Beasts*, which act without reason, proposing to themselves nothing, but impetuously are hurried into a continual subjection to their Passions, and the predominant heaving of the Plustick Power: So these Railers seem to be driven on by a *Ferrivona Impulse*, never consulting with the sober Dictates of Reason.

People have now got a habit of talking and prating about *State Affairs*, and yet they can give no rational account why they do so, I but only to gratifie their Pride and other darling Passions, whilst in the mean time the Devil, and his Ministers the Jesuites, with no small Complacency behold the success of their Designs; laughing to see how easily receptive the People are of such Reports, though never so groundless and ridiculous, so they any ways reflect upon the Fidelity and Care of the King, not considering how withal they imbibe the noxious extract and Spirit of Envy, Malice, Treason, and other Diabolical Fices that always in these cases envenoms the popular breath: I say, the people do not consider this, but still (as if the old Athenian humour were revived) are inquisitive after News, though all the Airy Volumes of Fame are stuff'd with nothing but Lies concerning His Sacred Majesty, and the slanderous style declares the Author to be a Jesuite.

Certainly they who had the Impudence enough to call His late Majesty of Blessed Memory, a Bastard, and to deny our Royal Sovereign to be his Son: Thus disannulling his Title to the Crown, will not stick to make His Subjects believe he is a Tyranny, and to

Of an Account of a Stern Pilot.

ings of His Majesty, styling him a bad Commonwealths-man that will not discover a great secret, as they. One thing more will offer to be considered before I conclude.

It may be observed, that this discontented, insolent Humour has infected the whole World in one measure, or other, scarce a Nation to be found wherein some do not find fault with the *Political Method* of their *Governors*, and accordingly Reports are scattered up and down *like* by some cunning Faction concerning his Weakness in this Council, his Tyranny or perfidiousness in that; so that let his Consultations and Actions be never so wise, and conducive to the Publick Good, yet his Subjects shall have contrary Thoughts of him, being seduced and deluded by these false Rumours, the Offspring of some Treacherous Cabal, such as the Jesuits may be among us: Nay we might produce Instances in our own Nation, and that lately, of this truth: That the Supreme Power has been under an Universal Odium among the *Vulgar*, when afterwards it is known that He managed Things well all that while; so that it is not always a real Fault in the Prince that is the cause of such Censures, but merely the distemper'd Minds of the *Vulgar*.

And this I presume will appear more probable, if it be considered that most generally it is only the baser and most ignorant sort of the people are guilty of this *Censoriousness*, who have no Gift of that *Sobriety* that embellishes the Actions and Councils of Princes, but from their Infancy imbibe (as it were) a Notion of what is adorned with Grandeur, or any ways favours of Royal Magnificence, imagining all things should be done in that mean simple way that they are used to in their *Domestick Affairs*, their *Phantasies* of *Political Emagements* are tainted with the Idea of those trivial Concerns that engross their Care and Inspection; As is the Journeyer of State must run parallel with those of a private Estate or Corporation in all their *Agreements*. This *Tramway*, and as it were innate distemper of the Circumstances with which the Crown and Scepter are invested, is the Basis of all those Grudges, Murmurings, and Jealousies that arise among the *Vulgar*; for when any thing is suggested that reflects upon the Supreme Power, precisely meeting with such a natural antipathy

The Jesuite Countermin'd.

in men, it awakens and excites it into coactivity, which commonly produces a strong byass in the *Vulgar* to jealousy, so that ever after, they are apt to be born down into a Credulity of any thing that represents the *Supreme Power* in a posture of *Tyranny*, and by the weight of their own abject Minds are soon sunk into *Censoriousness* and the depth of *verbal disloyalty*.

But methinks this *vile depression* and *Submersion* of the *Vulgar* should (like the *Alternate subsiding Balance*) help to buoy up the generous mind: For if only the *Vulgar* be the men that most generally censure and condemn the Actions of their Prince, a wise man will impute it to their Clownish Ignorance and Morosity, and will follow the Examples of the more Acute and Benign Intelligences, who will not prostitute the Mysteries of State to their own erroneous Judgments, but deny themselves a liberty so constantly resulting from a *Servitude* to the worst of *Passions*, and so frequently introducing a *Slavery* to the basest of *Rebels*. 'Tis true, it may fall out sometimes, that persons of good quality and accomplishments may yet have very ill thoughts of a Prince, who no ways deserves it, but this is but seldom, and then for the most part 'tis their fortune and quality in the World has made them been thought fit Judges of such Matters rather than any real qualification of the Mind; for it has been experienced in other Lands, that men who (whilst they have lived privately and unconcerned) have had no great Vogue among those that knew them for any shrewdness of Judgment, have yet acquired that Commendation, by being *publicly rebellious*, their being really and notoriously depraved, rendering their wisdom conspicuous; but it was but only to them that had but a small share of it, or common honesty themselves; for to knowing persons they appear'd only as Usurpers of the Title [*Wise*] possessing it by no natural propriety, which is evidenced in that their Judgments in all those matters which are requisite preparations to a capacity of being a Critick in *State Affairs*, have been found very deficient. There is required indeed a naturally active Spirit, before a man, even to the shallow *Vulgar*, can pretend with any colour of reason to judge of those *high matters*; now this activity of Spirit however otherwise uncultivated, yet if it can but discover its self in a sagacious management of *Domestic Affairs*, or the ordinary Affairs between man and man;

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is sufficient in the eye of the *Vulgar*, who measure all Accomplishments by their own; and think him a very valuable man who exceeds them in such ordinary trivial matters, though they slight and condemn Persons of higher Endowments, because they are above their narrow Apprehensions; but the other they will esteem fit for any thing, even to manage Kingdoms if need be, and their estimation will be increased if to their natural sagacity in some things there be added a *Confident Deportment* in reference to higher Concerns: Thus *Coblers* by being sharp, active Fellows, and by a little Converse with History, have gained sometimes on the *Vulgar* so as to be raised by such disorderly Rabbles to high preferment, only on the account of their loud rattling out of hard Names of places, and great men in foreign Countries: such *Pedantick Tricks* have recommended many to the unskilful, as very able men, well versed in *Political Affairs*, and he could not be thought less than a *States-man* who would embellish his Discourse with those lofty *Straits*, wherein either some of the *Polish Isks, Esks, Oiks* or *Uks* made up each Period. Such sublime pedantry as this is often adopted by the amaz'd *Vulgar* for sublime wisdom; whereas in the truth it is but the garish display of a volatile Fancy: and because that effeminate faculty is for the most part predominant among the lower orders of Mankind, they are snatched into a consent and Sympathetical adherence to any thing that is indured with it.

Thus the slight and unsolid *Rhetorickations* of an ordinary confident *Crack*, drag the *supine Vulgar* into the filth of *Censoriousness* and *cross blasphemy* of things they know not, making them to set their Mouths against the Heavens, and with a Train of their impudent Lyes, like *Lucifer* the Father of Lye, to dethrone the Stars if it were possible. And these are somewhat a kind to those whom in the Fifth Page of this *Treatise* I call by the Name of *State Fanatics*, a whimsical race of people that the *Jesuits* seduce, by insinuating into them an *enchaining Ferment*, a Hotch-potch of *State Heresies* drawn from *Cassists*, *Civilians*, and corrupted *Divines*: Not that I think every one that talks about these things to be vers'd in the whole System of such *Jesuitical Doctrines*, for as I have above said, many illiterate persons may gain the Credit of being *States-men* among the *Vulgar* by some *Pedantick Tricks*, as *voluble dis-*

course, confident deportment, and the like, who yet may be altogether devoid of any smattering in that other Learning; but yet there are too too many whose Fancies being parturient, verifie that in the Civil Law which my Lord Verulam observed of Philosophy, a little of which will make a man an Atheist: for these Semi-Civilians, like those Philosophasters, sit down contented with that small discovery the first Stage gives them in the Law of Nature and Nations, and so make false conclusions, couching the most copious Hypotheses and Questions within the narrow limits of their Inchoate knowledge, especially being blinded by their seducing Guides, the Jesuites, and falsely persuaded that all Secular Science was contained in that Fragment they were acquainted with, (like the Rusticks who think the utmost limits of the World extend no farther then the Margin of the visible Horizon) whereas if they had the patience to go on, and their Understandings were not darkned, they would find that each step enlarged their prospect, till they had gone over the whole Sphere of Political Wisdom, returning to the Point whence they set forth, where they might recollect with themselves, that as in all Orbs, so in this Circle of Humane Learning, there was a vicissitude of Superiority; that is, they who have compleated their Knowledge and finished their Disquisitions in the truth, may yet remember how variously they have altered their opinions of things, according to the strength or weakness of Arguments occurring in their way, and therefore ought not to be dazzled into a hasty implicate Assent to any thing by its vigour and flashy light, without examining or making a Scrutiny, whence the Ray proceeded, whether from Heaven or Hell, (for that has its counterfeit Beams also.)

To make my meaning more plain, It is well known that many Mechanick persons of otherwise jejune Intellects, will yet pretend to a smack in that spurious mixture of *Democratical Policy* that is pickt out of some Heathen Writers, some Papists, and not a few Protestants, and all Incorporated into one Mass, and informed by that *Soul of Atheism and Heresie*, Mr. Hobbs: These *Mechanicks* I say, will insist on the Notions of Natural Liberty and Supremacy in the people, and such like stuff, having imbib'd these Principles either immediately from Books, or from their Converse with men who have read those Books, which though they have gone

Incognito

Incognita for good Orthodox Protestant Writings, yet are oftentimes discovered, or at least may very reasonably be suspected to be the *Product of a Jesuites Brain*. However, it is certain such Books are written and entertain'd by many seeming intelligent persons, and no question but the *Jesuites* have seconded them with their personal Insinuations among the Gentry; so that these Heresies are grown almost Epidemical, and therefore by consequence the whole Land must needs incur the Pestilential Infection: hence proceed all those heart-burnings, and their evil effects, such as bitter and unfavoury Expressions, belch'd out against His Majesty, and his Proceedings, enough to make any other Prince *Nauseate the unmannerly and ingrateful Vulgar*; but our *Gracious Sovereign* has from his first *Inauguration* to the *Throne*, habituated himself to Clemency, and unparallel'd benign Candour to his *Subjects*, never revenging himself for all the barbarous cruelty his Father or Himself have undergon.

But I forget that it is an *Essay* I am writing, and yet I have no reason to do so, the very Immethodical Style might put me in mind of that: And indeed were I not conscious of its being Commensurate to an *Essay*, I would beg the Readers excuse for Publishing so confused a *Collection of Thoughts*. However this I may say, That though it be void of Symmetry, yet that deficiency is made up in the multitude and validity of its Arguments, which though scattered without Order in the Discourse, may yet be reduced to it by the active and sagacious mind, the disjointed parcels being by that penetrating virtue settled, and by Intellectual Ligaments united in their proper respects and uses to the design of the whole *SCHEME*.

POST

POSTSCRIPT.

THas the seeming Extravagancies in the Style of this Essay, may be the more readily excused by the Intelligent: The Author thought himself concerned to add a word or two to what he had said in the Preface to the Reader, for he is bold to profess his Hopes, that this Short Discourse though in never so odd and exoticick a Dress, may find Acceptance with some, as others concerning the same Subject, only digested into a different form, are entertained by their proper Genius; for there are certain Occult Attractives in all Treatises which will captivate the Minds of those men who are prepared with a Corresponding Gift: and all this results from the various Idiopathies in the Mind, which are apt to Incurvate the Choice of Right Reason, and to transport them in their Choice, by Impulses from peculiar Springs in the inferiour partial Faculties of the Soul, whether there forced by Nature, Education, Providence, or Chance. And since this is so, why should I be loth to venture this Piece abroad, upon a misprision of it being singular or whimsical, and so unpalatable to the Nice Genius of this Age, who loves to luxuriate in those delicious Graces of Speech, which the French call *La cadence des periodes*; I say, why should the unsuitableness of my style by being reflected on hinder me from publishing this Essay, since it is commonly experienced that the most ornate Treatises and those of the sweetest relish to some, are found by Experience to be Nauseated by others. And what matter is it for the Style, provided there be truth at the bottom.

FINIS.